VOYCE OF THE LORD IN THE TEMPLE.

OR,

A moſt ſtrange and wonderfull Relation of Gods great Power, Providence, and Mercy, in ſending very ſtrange ſounds, fires, and a Fiery Ball into the Church of *Anthony* in *Cornwall* neere *Plimmouth*, on Whitſunday laſt, 1640. To the ſcorching and aſtoniſhing of 14. ſeverall perſons who were ſmitten.

And likewiſe to the great Terrour of all the other people then preſent, being about 200. perſons.

The truth whereof will be maintained by the Oathes of the ſame perſons; having been examined by *Richard Carew* of *Anthony*, Eſquire; and *Arthur Bache*, Vicar of *Anthony*.

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LORD

THE VOYCE OF THE LORD IN THE TEMPLE.

GOD in all ages hath given Teſtimonies of his power, and particularly of that power which is able in flaming fire to take vengeance on them that do not know and obey him, even the power which the Excellent Singer of *Iſrael* thus expreſſeth, *The voyce of the Lord is powerfull; The voyce of the Lord is full of Majeſty, The voyce of the Lord divides the flames of fire.* Pſal. 29.

But here have we notice, not only of his power but his goodneſſe; ſo as wee may ſay with the Prophet, *The Lord is jealous, and the Lord revengeth;* Nahum 1.

geth; yet withall, *the Lord is ſlowe to anger, and great in power, his way is in the whirle wind and in the ſtorme, and the clouds are the duſt of his feet.* For here we ſee God in the ſtorme, threatning judgment, yet ſhewing mercy; yea, Mercy triumphing over judgement: And indeed his judgement leads to Mercy by leading to Repentance; For whiles it calls to Repentance, it forewarnes to flye the wrath to come: Whereas without Repentance, this will be but a patterne and forerunner of eternall fire. But if like wiſe children burnt with this temporall fire, ſinners by penitence eſcape the everlaſting burnings of eternall fire; then may they ſing Mercy and judgement, even judgement turned into Mercy: And then may they breake out into thankſgivings, for the judgement which hath brought them by Repentance to Mercy, and did now terrifie them, but not deſtroy them; and did terrifie them now, that it might not hereafter eternally deſtroy them.

On Whitſunday laſt a faire morning began, but by the deſert of ſinne, turned into blacke darkneſſe, and was ſhadowed about 8. or 9. of the clocke with a cloud, and this cloud was followed with ſome (not extraordinary) darkneſſe, claps of Thunder, and flaſhes of Lightning; but afterwards vvhen Divine Prayers and Sermon were ended, and Adminiſtration of the bleſſed Sacrament of the Lords Supper was neere accompliſhed, there came a very vehement fire, farre more bright than Lightning; and this fire was

was ſuddenly attended with a terrible and unſpeakable ſound, to the great amazement and aſtoniſhment of the people then preſent in the Church. The terrour of this ſtrange fire and fearefull ſound, drew from ſome pittifull cryes, cauſed in others a dead ſilence, their ſenſes being ſtupified and overcome by that which they ſaw, heard, and felt.

More particularly, while the holy Communion was adminiſtring, and when as many as came to a firſt and ſecond Table had received, and thoſe that came to a third had received the bread, Light came in at the Chancell window, and was ſeene in the Chancell by divers perſons, in the forme of a fiery Ball, the bigneſſe of a Bowle, and did ſtrike divers perſons which were kneeling and expecting the Cup.

Divers hurts by divers perſons were then received, of which my ſelfe was one, who thought I had the haire of mine head burnt off, and the outſide of my left legge ſcalded, and could not in minde be otherwiſe perſwaded, untill I was informed the contray of the one, and mine owne eyes ſaw the contrary of the other. In which give me leave to expreſſe unto the Reader (and that with hearty thankes to my mighty Preſerver) my great deliverance, and that onely by Gods good providence toward me; I received the blow at my very turning towards the Communion Table, to take the Cup to adminiſter the Wine, and I was no ſooner removed from the place, but inſtantly a Ball of Fire came into

the ſame place vvhere I ſtood before, as is teſtified by divers perſons then preſent.

For my owne part I call to minde that I ſaw a great flaming fire about my body, and heard a terible ſound in mine eares; and the blow which came vvith it (according to our ſenſe) if it had lighted on my perſon, muſt needs have proved mortall. And my wife *Elizabeth Bache*, ſitting in her ſeate after the receiving of that holy Sacrament, being aſtoniſhed, partly with the greatneſſe of the ſound, partly vvith the terror of the fire, and partly vith the cry of the people, ſuppoſing ſome one had beene ſtrucke dead, asked of ſome of her neighbours by her, vvhether that vvere her husband vvhich vvas killed? Reply vvas made her; not, thankes be to God, for hee is comforting *Iohn Hodge*, one of the diſtreſſed, and aſtoniſhed perſons. Maſter *Antony Furlong* the yonger, vvas ſtricken in the ſoles of his feete, and likewiſe in the legges as it had beene with Gunpower, and ſo he ſaw the fire vaniſh away in the manner of ſparkles. *Iohn Bruſie* likewiſe ſaw at the ſame time, as it were a Ball of fire deſending from above; which when it came to the ground, diſperſed abroad with a deadly Sound; and hee felt his legges and toes extraodinary hot therewith; but when hee returned home, and looked upon them, they were onely very red, but hee had no other harme. *William Sargent*, a Maſters mate of a ſhip, kneeling under the Chauncell window, was ſtricken on the chine, as ſeemed

to

to him with a bullet: The blow was ſo grievous, as that hee thought his body had beene cut in two peeces; yea ſuch was the violence of the blow, that it cauſed his water forthwith to iſſue from his body; and for a time loſt his ſight and ſences, but ſoone recovered them againe; which *Sargeant* for two or three yeares before feeling oftimes a great paine in his chine, was hereby ſo cured, as that hee felt no paine there ſince. *John Gendle* a ſervant vnto *Richard Carew* Eſq. was ſmitten againſt the fore part of the right ſhoulder, where hee kneeled upon his knees, with a great violence, that (hearing as it were the hiſſing of a great ſhot) hee thought hee had beene ſtricken therewith, and his ſhoulder had beene carried cleane away: hee was turned almoſt round about where hee kneeled, and exceedingly aſtoniſht with the blow. *Anthony Peeke* was fearefully ſmitten, in all the lower part of his body, as if it had beene made dead; and felt the water in his bladder, as it were boyling hot; hee ſuppoſed hee had beene ſhot thorow; he vvas ſet up upon the forme, by vvhich he vvas kneeling, himſelfe not knowing how. *Dorothy Tubbe* vvho vvas then kneeling to receive the Communion, vvas ſo ſmitten vvith this Lightning, that it ſeemed to her that her legs and knees vvere ſtricken off from her body, vvherevvith ſhee vvas aſtoniſht for a vvhile, but afterwards recovering her ſenſes, felt extraordinarie paine, and heate therein, vvhich by little and little vvent ſo avvay, as it left

left onely a little numneſſe in them, during the moſt part of that day; but in the end ſhee vvas (by the bleſſing of God) perfectly freed thereof. *Ferdinando Reepe* of the Church-towne, vvas ſtricken in the ſole of his left foote, vvith ſuch violence, as he thought it had been ſplit in peeces; and vvith the ſame blow vvas for the time deprived of his ſenſes. *Iohn Hodge* vvas ſmitten in his knees, and thighes; and ſo as if every joynt of the lovver part of his body had beene unjoynted; hee feared greatly hee ſhould never have beene able to ſtand againe; it forced from him, a bitter and moſt pittifull cry; hee likevviſe ſavv the ball of fire. *Suſanna Collings* alſo received a greeuous blovv, as if ſhee had beene ſtrucke with fire, and the under part of her body ſeem'd, as if it had beene ſevered from the upper; it ſcalded the vvreſt of her right arme, as broad as a peece of three pence, vvhich vvas not vvhole in a fortnight after; though ſhe nor any of the reſt felt any of the greater hurts, after the ſame day; ſhee vvas ſo aſtoniſht with the blow, as that ſhee fell ſidevvayes therevvith, as ſhee kneeled by the forme: who being ſeene ſo falne, there came one *Iohn Burt* of our pariſh, who being weake in reſpect of age, and ſo not able to lift her up; forthvvith came likevviſe one Maſter *Oliver Deeble*, to aſſiſt him with his hands, as hee did my ſelfe, and the reſt with his Chriſtian comfortable vvords. As likevviſe Miſtris *Grace Carew*, the vvife of the foreſaid Maſter *Richard Carew* did (her husband being then abſent

abſent, by reaſon of his grievous ſickneſſe;) perſwading them to continue in, and not to goe out of the Church: vvhich counſell vvas ſo hearkened unto and embraced, as that none departed from the Temple.

There came in at the North vvindow (being a little behind the aforeſaid Maſter *Carewes* ſeate) a great fire much redder then ordinary Lightning; vvhich vvas ſeene by Miſteris *Pearſe* vviddow, daughter unto the ſaid Maſter *Carew*; and by *Degory Moyſe* the elder his Tenant; and ſtrake *Nicholas Skelton*, one of his houſe, with ſuch violence, as if he had beene ſtricken with two flat ſtones, or two trenchers, the one on the one ſide, and the other on the other ſide of his head, and withall ſhooke his body, as if it ſhould have beene ſhaken in pieces, whereby for a time he loſt his ſight and his ſences. This fire then paſſed downe by Maſter *Carewes* ſeate into the path before it, and ſo went on unto the end thereof upon the ground, and paſſed up by the fore-part of his ſeate in the Chancell, and there inſtantly kill'd a Dogge, which Miſtris *Pearſe's* Daughter heard onely once to ſcreech.

This Lightning or fearefull fire (terme it as you pleaſe) entred likewiſe in the ſame time at a window in the Weſt end of the Church, where it brake off pieces of the hard Moore ſtone, and rent one of the Arches of the window three foot long; and likewiſe brake ſome of the glaſſe, and left the lead of the ſame preſſed inwards, and made an hole in the ſtones and the lime of

the ſide wall adjoyning thereunto as big as a ſcaffold hole, and then ſtrucke one *Roger Nile* on the pinbone of his right ſide, and on the ankle on the inſide of his left legge, as if the blow had beene given by a Bowle; ſo as for a while hee was not able to ſtand. *John Cowle* alſo (commonly called *Cowling*) ſitting in the South Ile of our Church, as high up as the lower end of the Chancell, was ſo ſtricken with Lightning in the face, that he thought all the haire thereon had beene burnt; yet by the mercy of God, though hee were feared, had no hurt. *Nicholas Wilcock*, a ſervant unto the foreſaid Maſter *Carew* likewiſe ſaith, that he ſaw fire come downe from aloft, and a ſmall piece of Lime therewith being throwne downe, ſtrake him on the cheeke, which made his cheeke continue in a burning heat all that day. In this Agony one cryed as the childe to his Father, Mine head, mine head, 2 *Reg.* 4.19. Another, My belly, My belly, *Jer.* 4.19. A third, like a lame *Mephiboſheth*, My leg, My leg, 2 *Sam.* 4.4. All, like the Prince in *Daniel*, *chap.* 5. 6. (troubled, yea trembled) whoſe face was changed at ſuch a diſmall ſight.

After this fire (which it ſhould ſeeme came from divers places; as appeares by the blowes of ſeverall perſons, received in ſeverall places, and all at one inſtant) there was heard in the Church, as it were the hiſſing of a great ſhot; and withall ſuch a noiſe, as rather reſembled divers Canons ſhot off at an inſtant to make one

ſingle

ſingle terrible report, then uſuall long ratling thunder: Which fearefull ſound was not heard till the Ball of Fire was ſeene to breake in pieces; neither did the noiſe deſcend from above, but was heard, and ſeem'd to begin in Church firſt: And as I for mine owne part doe verily thinke, cloſe at the North ſide of the Communion Table, and as neere as might be, to mine owne perſon; with which terrible noiſe the Church ſeemed to ſhake, and the lyme fell on the perſons of two, who ſate in one Pue, ſo as their Hats and clothes were vvhite therewith, as if they had beene vvhited vvith Meale; ſo as many feared the falling of the Roofe, as it did at *Withicombe*, vvhere one vvas killed with the ſame, and divers others hurt, and the Church ſo ruined, as they were forced to have a contribution for the reparation thereof. After this fire and ſound, there followed a loathſome ſmell of Gunpowder and Brimſtone, but the ſavour of the Gunpowder by the judgement of all, was ſtronger then that of the Brimſtone. There was a great ſmoake in divers places of the Church, which many ſaw and many ſaw not.

The fearefull hearing of this noiſe, and ſeeing of this fire, aſtoniſht and even mortified moſt of thoſe who were ſmitten therewith, and greatly terrified the whole Congregation (which were about two hundred ſoules) as appeared in their faces; yet notwithſtanding the ſtorme (praiſed be the Name of God) we all went ſafely home, as the Sea-men did to land, *Acts* 27.44. Where-

in it pleaſed God to ſhew us his poore Chriſtian ſervants ſuch favour, as though it wrought for a whilè on them who were moſt fearefully ſmitten, loſing their ſpeech, and being deprived of their ſenſes, ſo as they reſembled dead, or dying men, more then the living; yet God ſo limited the force and burning of the Lightning, that it hurt neither their clothes nor perſons; much like unto that mighty worke of God in *Daniel* upon the three children, the womans ſmall ſcald only excepted; (which alſo expreſſed how it wanted not power in its owne naturall ſtrength to have done miſchiefe.) But then firſt in a confuſed manner, betweene crying and ſpeaking, their ſenſes and ſpeeches began to revive; and within a little ſpace they ſo recovered themſelves, as that none departed out of his place, till (after the taking of the bread when they were ſmitten) they had every one of them their ſenſes ſo well reſtored unto them, that they likewiſe received the Cup at the ſame Table; and all returned at the afternoone (as there was great cauſe) to give thankes unto Almighty God for ſo great deliverance. Which appeared plainely to be farre the greater, in that the ſame Thunder and Lightning inſtantly kill'd a Dogge, at the feet of thoſe who were kneeling in the Chancell to receive the Sacrament, and likewiſe another without the Church at the Bell-free doore.

Dan. 3. 27.

Maſter *Anthony Furlong* the elder had a Mare killed in the field, and another horſe fearefully ſtricken the ſame time with his head on one ſide,

and

and ſo continues; and the ground of the ſame Field, for the ſpace of three or foure foot, turned as with a Plough: And likewiſe made ſeven or eight holes and rents in the walls of our Tower; ſome on the inſide, ſome on the outſide; and made impreſſions on the ſtones thereof in divers places, as if it had been done by the force of ſhot diſcharged out of great Ordnance; ſo as in divers places, the light might be ſeen through the walls.

Thus have beene repreſented to you terrible ſounds; even ſounds, containing many Thunders at once; a Fiery Ball flying from Heaven to Earth; Fire walking upon the Earth; Brimſtone kindled with fire, thicke darkneſſe, Storme and tempeſt; The blowes and ſcourges of an hand from on high; Aſtoniſhment, hurrying and tumbling of Bodies, ſhaking and diſtracting of ſenſes, ſpirits, and hearts of men. You have ſeen part of the Plague of *Ægypt*, where fire mingled with Haile, as here with moſt unuſuall and overflowing Raine, ran upon the ground. You have ſeene a reſemblance of Mount *Sinai*, where were Exod. 19. 16. Thundrings and Lightnings, and a thicke cloud, and an exceeding loud voyce, ſo that all the people in the Campe trembled. Behold then in theſe things the terrour of the Lord; And what uſe ſhall we make of this Terrour? Let *Moſes* Exod. 20. 20. tell us, *God is come to prove you, that his feare may be before your faces, that ye ſinne not.* Let the Pſalmiſt tell you, *Stand in awe, and ſinne not.* Let *Sa-* Pſal. 4. 4.

muel tell you as he told the Iſraelites after a wonderfull Thunder and raine, *Feare the Lord and ſerve him in truth with all your heart; but if ye ſhall ſtill doe wickedly, ye ſhall be conſumed.*

1 Sam. 12. 24, 25.

There hath been alſo ſhewed you, the levelling and ſhooting of the Arrows of the Almighty, at this place, at this time, and among the people; you have ſeene the fire, as it were, led by his hand, not onely where it did, on whom it did, but like a living creature turning about as in a walke: And ſo according to the Viſion of *Ezekiel*, The living creatures ran and returned, as the apparance of a flaſh of Lightning. Behold then here the Dominion, High and Supreme power of the Almighty: He doth what he will in the Army of Heaven, and among the Inhabitants of the Earth; and none can ſtay his hand, or ſay unto him, What doſt thou? He directeth the ſound that goeth out of his Mouth, and his Lightning unto the ends of the Earth. His clouds are turned about by his counſels, that they may doe whatſoever he commandeth them, upon the face of the World in the Earth: And what uſe ſhall wee make of the Knowledge of this High Dominion and Rule of the Moſt High? Let *Nebuchadnezzar* humbled by this Dominion teach you: I bleſſed (ſaid he) the moſt High, and I praiſed and honoured him that liveth for ever and ever, whoſe Dominion is an everlaſting Dominion, and his Kingdome is from Generation to Generation: Yea, let the great King of the World teach us himſelfe: Looke unto me, and be

Ezek. 1. 14.

Dan. 4. 35.

Iob 37. 2, 3. 11, 12.

Dan. 4. 34.

Iſa. 46.

be ſaved all the ends of the Earth, for I am God and there is none elſe: But for thoſe that turne their hearts from obeying this King; and will breake his bands, and caſt away his cords; Let them know, That hee will breake them with a Rod of iron, and daſh them in pieces like a Potters Veſſell; Yea, let the greateſt ſonne of this greateſt King tell them; Thoſe mine enemies, which would not have me to raigne over them, bring them forth and cut them in pieces. Pſal. 2.

Laſtly, you have ſeene flames ſcorching, but not conſuming: A Ball of Fire ſhot, and ſtriking, but not killing; yea killing of Beaſts, and unreaſonable creatures, but ſparing the reaſonable; caſting downe, but not deſtroying; Men aſtoniſhed and driven out of their ſenſes, yet ſoone reſtored; A Communion divided and cut in pieces, but healed againe and perfected: Thoſe that in the Houſe of God received the ſentence of death, in the forenoone, returning to the ſame Houſe in the afternoone, to give thanks for a kinde of reſurrection from death unto life. 2 Cor. 1. 9, 10.

Behold here the great, free, and unſpeakable Goodneſſe and Mercy of God: And what uſe ſhall we make of this Goodneſſe, and Mercy? Let the Spirit of God in the Pſalmiſt tell you; and not tongue onely the burden and often returning ſentence of his Songs: *O praiſe the Lord for he is good, for his mercy endureth for ever* Pſal. 136. And againe, *O that men would praiſe the Lord for his goodneſſe, and for his wonderfull workes to the children of men.* Pſal. 107. And againe, *I will extoll thee my God,* Pſal. 145.

O King, and I will bleſſe thy Name for ever and ever. Every day will I bleſſe thee, and I will bleſſe thy Name for ever, and ever. Men ſhall ſpeake of thy terrible Acts, and I will declare thy Greatneſſe; They ſhall abundantly utter the Memory of thy great goodnes: And yet again, we have thought of thy Goodneſſe, O God, in the midſt of the Temple; According to thy Name O God, ſo is thy praiſe unto the ends of the Earth: Neither let us only praiſe him in thoughts and words, but in workes alſo; Serve the Lord with gladneſſe, as well as come before his preſence with ſinging. Being delivered, Let us ſerve him in holineſſe and righteouſneſſe all our dayes: Say as the children of *Iſrael*, but doe alſo what they ſaid, and did not; Who is there of all fleſh, that hath heard the voyce of the living God, ſpeaking out of the midſt of the fire; as we have heard, and lived? Therefore all that the Lord ſhall ſpeake unto us, we will heare, and do it: But for ſuch as turne aſide unto their crooked wayes, the Lord ſhall leade them forth with the workers of iniquity; Therefore let us ſin no more, leſt worſe things come unto us.

Pſal. 48.

Pſal. 100. 2.

Luk. 1. 74, 75.

Deut. 5. 26, 27.

Pſal. 125, 5.

Fire

Fire and Brimſtone over Conſtantinople, Tract. De Excidio urbis, inter Auguſtini opera. Tom. 9.

NOnne ante paucos annos, Archadio Imperatore Conſtantinopoli (quod dico audierunt nonnulli, & forſitan noverunt, & ſunt in hoc populo, qui & illic præſentes fuerunt) volens Deus terrere Civitatem, & terrendo emendare, terrendo convertere, terrendo mundare, terrendo mutare; ſervo cuidam ſuo fideli (viro ut dicitur militari) venit in revelatione, & dixit ei, Civitatem venturo de cælo igne perituram; Eumque admonuit ut Epiſcopo diceret. Dictum eſt; non contempſit Epiſcopus, & allocutus eſt populum, converſa eſt Civitas in luctum pœnitentium, quemadmodum quondam illa antiqua Ninive. Tum ne putarent homines illum qui dixerat vel falſitate deceptum, vel fallaciter decepiſſe, venit dies quem Deus fuerat comminatus. Intentis omnibus, & exitum cum timore magno expectantibus, noctis initio tenebrante jam mundo, viſa eſt ignea nubes ab oriente primo parva, deinde paulatim, ut accedebat ſuper Civitatem, ita creſcebat, donec toti urbi ingens terribiliter immmineret. Videbatur horrenda flamma pendere; nec odor ſulphuris deerat: Omnes ad Eccleſiam confugiebant, non capiebat multitudinem locus; Baptiſmum extorquebat quiſque à quo poterat. Non ſolum in Eccleſia, ſed etiam per

domos, per vicos, & plateas ſalus Sacramenti exigebatur, ut fugeretur ira, non præſens utique ſed futura. Attamen poſt magnam illam tribulationem, ubi exhibuit Deus fidem verbis ſuis, & revelationi ſervi ſui; cæpit ut creverat minui nubes, paulatimque conſumpta eſt. Populus ſecurus paululum factus, iterum audivit omnino eſſe migrandum, quia Civitas eſſet proximo Sabbato peritura; migravit cum imperatore tota Civitas. Nemo in domo remanſit, nemo domum clauſit, longè recedens à mœnibus, & dulcia tecta reſpiciens, relictis chariſsimis ſedibus, miſerabili voce valefecit. Et aliquot millibus tanta multitudo progreſſa, uno tamen loco, fundendis ad Deum orationibus congregata, magnum fumum ſubito vidit, & vocem magnam emiſit ad Deum; tandemque tranquillitate conſpecta, miſsis qui renunciarent, ſollicita quæ prædicta fuerat hora tranſacta, & renunciantibus, quod ſalva univerſa mœnia, & tecta conſiſterent, omnes cum ingenti gratulatione redierunt. Nemo de domo ſua quicquam perdidit patente, omnis homo ſicut dimiſit invenit. Quid dicemus? utrum iſta ira Dei, an potius miſericordia fuit? Quis dubitet miſericordiſsimum patrem corrigere voluiſſe terrendo, non perdendo punire, quando nihil hominum, nihil domorum, nihil mœnium, tanta impendens præſentia calamitatis læſit?

The ſame in Engliſh.

WAs it not ſome few yeares paſt, *Archadius* being Emperour at Conſtantinople (what I ſpeake ſome have heard, and perchance knowne, for there are among this people, thoſe that were preſent there) that God intending to terrifie the Citie, & by terrifing to amend it, by terrifing to convert it, by terrifing to cleanſe it, by terrifing to change it, came to a certain faithfull ſervant of his (a military man, as is reported) in a Revelation, and told him; That the Citie ſhould periſh by fire comming from Heaven, and willed him to tell it to the Biſhop. It was told, and the Biſhop deſpiſed it not, but ſpake to the people; The Citie was turned into the wayling of penitents, like the auncient Niniue. But then leſt men ſhould thinke, that he who reported it, was deceived himſelfe with a falſhood, or had deceived others, the day came which God threatned. All being intent, and expecting the iſſue with great feare, at the beginning of the night, the world now growing darke, a fierie cloud was ſeene from the Eaſt; firſt ſmall, but by little, as it drew neere over the Citie, it did ſo increaſe, that being very great, it did lye fearefully over the whole Citie. A horrible flame ſeemed to hang there, neither was there wanting the ſavour of Brimſtone: All

fled to the Church, the place could not containe the multitude: Every one unbaptized extorted Baptiſme from ſuch as they might; not onely in the Church, but in houſes and ſtreets, the ſafety accompanying the Sacrament was required, that the wrath, not ſo much preſent as to come, might be avoided. But after that great tribulation, when God had given truſt to his words, and the Revelation of his ſervant, the cloud began to diminiſh, even as firſt it increaſed. The people now ſecure, yet heard againe, that they muſt by all meanes depart, becauſe the Citie was to periſh the next ſaturday; then departed (together with the Emperour) the whole City: No man ſtaid in his houſe, no man did ſhut his houſe, but going farre from the walls, and looking backe to their ſweet dwellings, and leaving their beloved Manſions, with a pittifull voyce they bid them farewell. This great multitude going ſome miles forth, yet gathering together in one place to poure out prayers unto God, ſuddenly ſaw a great ſmoake, and ſent up a great cry unto God. At length tranquillity being ſeene, and ſome ſent to bring backe notice (the ſad houre which was foretold being paſt) they bringing back word that all the walls and houſes were ſafe, every one returned with great rejoycing. No man loſt any thing out of his houſe, though left open; every man found it as he left it. What ſhall we ſay? was this a wrath, or rather a Mercy of God? Who can doubt but that

that a moſt mercifull Father, would amend by terrifying, not puniſh by deſtroying, when the preſence of the calamity hanging over, no man, no houſes, no walls were hurt.

The Reaſon of the Publication.

THe publication of thoſe great calamities, which befell our Neighbours at *Withicombe*, made many of us that had knowledge thereof, at the inſtant while this great feare was on us, to cry more earneſtly, *God be mercifull unto us miſerable ſinners*, Luk. 18. 13. And to pray more devoutly, *The Lord bleſſe us and keepe us, The Lord make his face to ſhine upon us, and be gracious unto us*, Numb. 6. 24, 25. Now another Viſitation falling on us, our deſire is, that ours may be publiſhed as theirs was, for the benefit of Gods Church and Children. And withall more particularly, that it may be an everlaſting memoriall of Gods goodneſſe to the people of the place and Pariſh where it hapned; becauſe therein God did ſo mingle terrour with Mercy, as that wee muſt ever acknowledge our ſelves infinitely bound to our moſt gracious

God, becauſe hee was pleaſed like a moſt loving Father, to awaken us from our dangerous ſleeping in ſinne, by ſtriking us with the flat, and not with the edge of his wounding, killing, and flaming Sword.

Who ſo is wiſe will conſider theſe things, and hee ſhall underſtand the loving kindneſſe of the Lord, Pſal. 107.

FINIS.